

THE
DEAN of CANTERBURY'S
SERMON,
Preach'd before the
Hon^{ble} House of Commons,

ON
Tuesday the 30th of JANUARY, 1704.

Mercurii 31^o Die Jan. 1704.

ORdered, That the Thanks of this House be given to Dr. STANHOPE, Dean of *Canterbury*, for the Sermon by him Preach'd before this House Yesterday at *St. Margarets Westminster*; and that he be desir'd to Print the same; and that Mr. *Pagitt*, Sir *Robert Davers*, and Mr. *Gulston* do acquaint him therewith.

Paul Fodrel,
Cl^{er} Dom' Com^{rs}.



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A
S E R M O N

Preach'd before the

Honourable House of Commons,

At St. Margarets - Westminster,

O N

Tuesday the 30th of January, 170⁴.

T H E

ANIVERSARY FAST-DAY

F O R T H E

Martyrdom of K. Charles the First.

R

By GEORGE STANHOPE, D. D. Dean of *Canterbury*,
and Chaplain in Ordinary to her Majesty.

L O N D O N,

Printed by W. B. for R. Sare, at *Grays-Inn-Gate* in *Holborn*,
and M. Wotton, at the *Three Daggers* in *Fleet-street*, 1705.

SERMON



Honourable House of Commons

ANIVERSARY DAY

Martyrdom of K. Charles the First

By GEORGE STANNHOPE, D.D. Dean of Salisbury
and Chaplain in Ordinary to her Majesty

LONDON
Printed by W.D. for R. Smeeth at Great Court in Fleet-Street
and M. Wilson at the Theatre in Pall-Mall 1707

PSALM xciv. V. 20, 21.

*Shall the Throne of Iniquity have fellowship with
Thee, which frameth Mischief by a Law?
They gather themselves together against the
Soul of the Righteous, and condemn the In-
nocent Blood.*

FOR want of a Title, to direct, as is usual, to the Author and Occasion of this Psalm, Interpreters have been divided in their Opinion, concerning both the One and the Other. Some have conceived it probable, that * *David* here describes the Barbarity of his own Persecution; and the Malice and Male-Administration of *Saul's* corrupt Court. * S. Hieron. Tremel. Junb.

† Others apply it to that miserable Confusion of the Jewish State, when *Isaiah* was provoked to call || the Governours of His time *Rulers of Sodom*; and the Metropolis of his Country an *Harlot* and Receptacle of Murderers. To justify the Severity of which Language, he complains, that the Princes were then rebellious, and Companions of Thieves; Every one loving Gifts, and following after Rewards; that judged not the Fatherless, neither did the Cause of the Widow come unto them. † Theoderet. || Isaiah i. 11, 21, 23.

* A Third Sort bring down this Composure yet lower; Suppose it to lament the Hardships of the Babylonish Captivity; Those impious Decrees, which, † under Penalties till then unheard of, enjoined the worship of false Gods, and the discontinuance

nuance of Addresſes to the True One ; And all the other Inſtances of Cruelty, with which it then pleaſed God, that the exorbitant Power and Pride of Tyrannical and Inſulting Oppreſſors ſhould for a Season exerciſe his own eſtabliſhed Church, and peculiar People.

Theſe muſt be all confeſſed Events and Exigencies, to which the Pſalm before us may conveniently enough be referred. But yet that Conſtruction ſeems to claim ſome Preference, which applies it to a Publick and National Calamity. And, I preſume You all agree with me, that the more flagrant and, horrid the Injuſtice, the more general and inſupportable the Ruines and Deſolations were, which this Holy Penman had in view ; So much the nearer ſtill theſe come, Nearer I ſay, but quite up none ever came, to that unexampled Violation of Law and Juſtice, and the unſpeakable Miſeries conſequent thereupon ; which miniſtered the never enough to be deplored Occaſion for the mournful Solemnities of this Guilty Day.

After imploring the God of Vengeance for Help and Redreſs, from the *Fiſt* to the *Eighth* Verſe ; And, from thence to the *Twelfth*, ſharply rebuking and expoſtulating with thoſe Sons of Violence and Wrong, || who *broke God's People to pieces*, and *troubled his Heritage* ; as if perſuaded, that there was no God, to obſerve, or concerned to call their Doings to account ; This Pſalm does, from thence to the end, apply great variety of Arguments, to comfort and confirm the injured Sufferers. It puts them in mind, that God hath wiſe Ends to be ſerved in the heaviſt Afflictions of Good Men ; that He does not forget, even when he does not appear ſollicitous.

tous to relieve them ; that he is far from approving the Sins, which are suffered for a while to prosper ; and, that a time will come for manifesting his abhorrence of them, by the plainest evidences of Love to his faithful Servants, and by an exemplary Vengeance upon the Presumptuous Oppressors, who, in their treatment of them, had cast off all regard, not to Religion and Justice only, but even to common Humanity.

My Text stands in the Last Branch of this Division, and makes that part of it which imports, That, how successful or triumphant soever Wickedness and Oppression may be, it is not possible, God should *have fellowship with*, that is, should really approve and favour it. This Point I shall, *First*, endeavour to make good, by such Arguments, as the *Psalmist* hath here suggested : And then, *Secondly*, I shall apply what will have thus been discoursed in Generals, to the more immediate Business of this Morning's Assembly.

I. I begin with the Proposition at large, That it is not possible for God to *have fellowship with*, that is, to favour and approve Injustice and Oppression, how successful and triumphant soever these may happen to be. Which last Clause I the rather add, because Success in such Cases, is the great Temptation Men usually lie under, to imagine, that God hath no dislike of those Persons and those Actions, which all agree he can, but plainly see he does not, blast and disappoint.

How frequent and how powerful an Objection against a God and Providence the Prosperity of wicked Men hath ever been, needs not be said before this Audience. But whatever Difficulty such

* Amos v. 7.

Successes carry in them, when the Fortunes of Private Men are concerned; it must, I think, be admitted yet far greater, when the Corruption is become Publick; when Fraud and Violence are not only acted with Impunity, but arm'd with Authority; When * *Judgment is turned into Wormwood*, Our very Remedies poisoned, and the Fountains of Law tainted. These things may well look strange to them, who reflect that God is a God of Order, and Equity and Peace; that He cannot be more sensibly affronted, than by abusing Government, his darling Institution, as the Instrument of destroying the Ends it should secure; For this is turning his own Sword against himself, and (by a Reverse of the Character given Magistracy by St. Paul) ministering Protection and Praise to Evil-doers, and Terror and Sufferings to them that do well. These *Pervertings of Justice and Judgment in a Province*, are, I say, Crimes of such peculiar Malignity and destructive Influence, as, at first sight, may represent the Preacher's Advice scarce practicable, who bids

† Eccles. v. 8. *us † not to marvel at the matter* *† remember, that He who is higher than the high* *ordeth, and there be higher than they.*

Yet thus, you see, did the Psalmist here, and thus he hath taught us to do. The Seat of Judicature, that then prevailed, was become a *Throne of Iniquity*. Mischief was no longer contrived against, but now framed by, a Law. The Goodness of a Man and his Cause, was rather a Provocation than any Protection; For this Combination of precious Rulers gathered themselves together against the *Soul of the Righteous*. And, to publish at once their Hypocrisy, and the entire Conquest they had made

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over Relentings and Remorse, they chose to Murder in pomp and form; and, after such infamous Process, as they found expedient for their villanous purpose, *condemned innocent Blood.*

Once more. It seems to be no improbable Conjecture, from the wording of my Text, That, as some desponding and less considerate Sufferers might be apt to fear, so those Oppressors themselves might be industrious to propagate an Opinion, and make loud boasts, that God was with them in all their horrid Enterprises. And therefore, as well to confirm his former Arguments, as with more warmth and smartness, to expose the absurdity of so impious an Imagination; The Psalmist does not here condescend to cool Reasoning, but by an Interrogatory, appeal to the common Sense of All, who have any Notion or Belief of such a Being as God. *Shall the Throne of Iniquity have fellowship with Thee?* As if he had said, Can this enter into any reasonable Man's Head, that He, who is Justice and Goodness; the Maker and Lover of Mankind, should assert a pretended, or abused Authority, *which frameth mischief by a Law?* That the Judge of the World should take part with those cruel confounders of Right and Wrong, who *gather themselves together against the Souls of the Righteous, and condemn the innocent Blood?* No, far be this from Thee, Lord, none of these things can possibly come to Thee.

But I observed, that the Psalmist does not content himself, with barely exposing the Indignity, done to God by so monstrous an Error. He likewise scatters several Arguments, whereby it is substantially refuted. Some whereof it may not be unseasonable to mention and enforce, in as few words, as conveniently I can.

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I. To this purpose it is remarkable in the *First* place, that the *Twelfth* Verse mentions a *Law of God*, out of which it is the *Good Man's Blessedness* to be taught : Now, the instructing Men, what God is in himself, and what They must be and do, in order to please and to be like him, is manifestly the Design of this Law. If then God here have solemnly declared, that He is Justice, and Goodness, and Truth in Perfection ; And if he have here forbidden, and expressly signified an irreconcilable Hatred and utter Detestation of, all Unrighteousness, and Cruelty, and Perfidiousness ; It cannot be, that He should like and delight in those very things, which he hath stigmatized, as contrary to his Nature and his Will, and threatned the Committers of with the severest Vengeance. This were to contradict and deny himself ; This were to disannul his own Ordinance, by leaving Men in greater Confusion than it found them. And You of all Persons need least to be put in mind, that the Laws in force are the proper and most authentick measure, of the true mind and pleasure of the Lawgiver. To suppose any secret Reserve of Approbation, for the direct Opposite to what is thus enjoyned, were to make Laws a snare, the Enacting of them vain, and the Enactors, not only the most trifling, inconsistent, and absurd, but the most disingenuous, and tricking, and profligate part of Mankind. And that, which is a Reflection not to be endured, a Baseness not to be supposed, in any who bear that Character among Men, cannot, must not be charged upon the Great and Holy God. It is therefore evidence sufficient of His *having no fellowship with any Throne of Iniquity*, that He hath commanded all Thrones

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to be Thrones of Righteousness ; Nor with Them who *frame Mischief by a Law*, that He hath instituted Government and humane Laws, on purpose to suppress and prevent Mischief ; Nor with those, who *gather themselves together against the Soul of the Righteous, and condemn the innocent Blood*, that he hath so often expressed He will not, and under so heavy Penalties appointed that others should not, pervert Judgment and Equity, and spill the Blood of the Guiltless.

There is indeed this mighty difference, between Almighty God and every Other Lawgiver, that He alone is absolutely Master of all his Subjects ; and can, if he see fit, not only defeat their wicked Attempts, but so controul and overrule their Wills, that they shall not even attempt to do wickedly. But, should this be always done with an high hand, there were an End of Governing by Laws ; An End of Obedience and Disobedience, for these cannot be imputed ; an End of all Rewards and Punishments, for these cannot be bestowed or inflicted ; except upon such actions as are Voluntary. God therefore, in the quality of Judge and Governour, so orders matters, that, though the Event be His, the Act is Ours : And permits many things to be done, which yet he hates and punishes, when they are done. Mean while, that such Permission, or even Determination of Events, does not acquit the guilty Instruments of bringing them about ; among the many that might, that single passage shall at present suffice to be alledged (*Acts ii. 23.*) in which St. Peter, after having said, that Jesus was delivered up to Death, *by the determinate Council and fore-knowledge of God*, does not forbear, in the very next words,

words, expressly to pronounce *those hands wicked*, by whom he was *taken, and crucified, and slain*. In all which Cases, as no dishonour is done to the Holiness, so neither is there any to the Wisdom and Goodness, of the Divine Providence. For it deserves to be considered

II. *Secondly*, That the Good Man's *being chastened*, that is, afflicted, is reckoned in this Psalm, as another Ingredient of his Happiness, *Blessed is the Man whom thou chastenest, O Lord.* (V. 12.) Now a very little Reflection will serve to make us sensible, that much the greater part of the Good or Evil in our Fortunes, Men are the Instruments of to one another. And hence it comes, that the Wickedness of the Worst calls forth, and sets off the Virtues of the Best People. Were there no treacherous Hypocrites and false Slanderers, no greedy Extortioners and merciless Oppressors, no sacrilegious Usurpers and blood-thirsty Murderers; Some of the noblest and most truly Christian Graces could shine but feebly, and Others could find no place of appearing at all. For, Whence come the invincible Constancy and Patience, Whence the Forgiveness of Injuries and Enemies, the magnanimous Contempt of Ignominy and Death, and all that bright Constellation of suffering Virtues, to which such glorious Crowns in Heaven, and such Praise and Admiration upon Earth, have ever been thought most justly to belong; Whence the Redemption of the World, by the Crucifixion of a most innocent, most inoffensive, most beneficent, and truly divine Saviour; And Whence all those illustrious Patterns and Heroick Champions for the Truth, who have trod in the steps of this *Captain of our Salvation*; but from
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the implacable Malice and abandoned Consciences of *unreasonable wicked Men*? Which had they been effectually restrained, had left no room for the most eminent of the Saints of God to distinguish themselves; and had robbed Religion of the Honour it hath won, by such conspicuous Instances of its power and efficacy, in cases, which nothing less than Fact and Demonstration could convince the World were practicable. If then both the particular Sufferers themselves, and the Cause of God and Virtue in general, be eminently gainers, by the Adversities and wrongful Oppressions of Good Men; And if the present Condition of this World be such, that Bad Men are the Agents and next Causes of these things to them; Then are we able to render a very rational Account, how the vilest of Men and Actions may sometimes prevail, without concluding God to be of the Party: Then have we reason to adore the Wisdom of that Management, which, by the worst of Crimes and Miscreants, serves Purposes quite beside Their Aim and Knowledge; So leaving upon Them the whole Guilt of the Intention, while he gets to himself the whole glory of the Event.

III. A *Third* Argument, that God does not, cannot, favour the Unjust and Oppressors, may be taken, Partly from the many Preservations from the Mischiefs designed, And partly from the mighty Supports under those that have been actually brought by them, upon the Innocent. Not that the Innocent escape always, the Wicked never; Nor that those Wicked may not Sometimes have what is mistaken for peace of Conscience. For God may give the Former up a Prey to their Enemies, upon wise and even kind Considerations. And he may let a

Spirit of Enthusiasm and Errour delude abandoned Creatures with false Consolations. And therefore, in both Cases, the Justice of the Party and his Cause, is the only true measure we can take, in judging of God's favour. But where the Man is virtuous, the Cause right, and the manner of Suffering truly Christian; there each Deliverance is an Act of Grace: And the inward Tranquillity of Mind a sure evidence of the Person's Integrity. These therefore, As they speak the Love of God sustaining Them who endure the Wrong; So do they, by Implication and necessary Consequence, condemn those who do the Wrong. For, How should God vouchsafe those Blessings and Comforts, which he declares to be Tokens of his Favour, to Them who are sincere and stedfast in their Duty, and meekly resigned to his Disposals; And at the same time like of, and take part with, those barbarous Enormities, which exercise such Constancy and Patience, by an open Opposition to, and Defiance of, those Rules, which himself hath established to govern Mens Actions by?

IV. But a *Fourth* and most undeniable Proof, that God hath *no fellowship* with such unrighteous Oppressors, is that, which the Psalm concludes with, (*Ver. 23.*) *The bringing upon them their own Iniquity, and cutting them off in their own Wickedness.* For, Can it stand with the Justice of any Governour, to make terrible Examples of Them who do, yea and because they do, act all along according to his Mind, and in strict concert with himself?

This Vengeance, it must be confess'd, is not always taken, either so speedily, or so remarkably, as We, who cannot see into the Depths of the Divine Counsels,

Counfels, are apt to expect and think reasonable. But, generally speaking, the longer it waits, the heavier it falls ; And it is very often, that God expresses his Indignation in so plain a manner, that the Crimes which have incurred it are fairly legible, in the Quality and Circumstances of the Punishment. For how commonly do the Crafty Politicians find their own Artillery turned upon themselves ? The Schemes of their own erecting, and the Creatures of their own making become Instruments, first of their Wickedness, then of their Greatness, and at last of their utter Ruine ? How do they rise insensibly from one step of Guilt to another, driven to Difficulties from whence all honourable Retreat is cut off ; And, when their past Exorbitances seek for safety in more and greater, how does their desperate Ambition deface all impressions of Honesty and Conscience, Common Humanity and even Common Sense, and continue still to push them on, in despite of that Danger and Destruction, which, even when seen, they have made it impossible for themselves to shun ? How manifold is that Odium and Infamy deservedly poured down upon their guilty Heads, with which their Calumnies have born down the Innocent, and too successfully seduced the Credulous, heretofore ? How often, lastly, after having lived, A Plague and Curse to Others by their Tyranny and Cruelty ; A Torment to themselves, by the Perplexities and Jealousies, and confounding Fears of their own guilty Breasts ; And a Scorn to their Enemies, by the detection of their Wickedness, are their hoary Heads brought down to the Grave with Sorrow, and their Names transmitted to Posterity with just and everlasting Reproach ?

By these and many other ways, God reckons with mischievous and merciless Perverters of Law and Justice, in this World. But if this be not done, the Scriptures have assured us, there is a farther and unavoidable Reckoning in the Next; which nothing but Repentance can get clear of. (And Oh! how deep and painful a Repentance must Wickedness so monstrous require?) Now this future dreadful Re-compence must always be taken into the Account, when the Righteousness of God and his Providence, in regard of such prosperous Sinners, is the matter in debate. So that the *Psalmist* might with great confidence pronounce their Destruction, before it came to pass; For all they, ** who travel with Iniquity, conceive Falshood, and bring forth Ungodliness, shall most assuredly either fall into the Pits of their own digging: Or by some way, and at some time or other, feel their Mischief return upon their own Head, and their violent dealing come down upon their own Pate.*

* *Psal. vii.*
14, 15, 16.

Let thus much suffice, for I think it may abundantly, concerning my *First* Head; I now pass to the *Second* Part of my Discourse, The Application of that General Argument, to the Occasion of the present Assembly.

Here it will be the less necessary to enlarge, because I may reasonably presume, your own Thoughts have gone before me in it. There being not One aggravating Circumstance in the Cruelties and Oppressions lamented by this *Psalmist*, which was not equalled, which was not incomparably exceeded, by the Crime we are now humbling our selves for: Not any Step made toward the proving God to *have no fellowship* with Those, which does not much more forcibly conclude, against his being a Party in, or Favourer of This.

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1. The Case in my Text leaves us at liberty to suppose, that the Persons complained of, were vested with an Authority, though stretched beyond all measure, and abused to purposes quite contrary to those it had been trusted with them for: That the *Righteous* and *Innocent* so inhumanely treated, were Subjects and private People: And yet to pretend, that God, the source of all Authority, countenanced and concurred with such injurious Proceedings, is intimated even thus to be a most detestable Impiety and Presumption.

But can all This deserve to be compared, or so much as to be named, with the Insurrection of Subjects against their lawful Sovereign, with open breach of Oaths and Duty, and undertaking to redress Grievances by methods infinitely more Grievous? For such to be sure, were All those studied Arts of Insinuation and Deceit, of which the Actors in this Hellish Tragedy were so perfect Masters. Such was-- The judging and representing every Man, not according to his personal Virtues or Vices, Not according to publick Characters discharged well or ill, but purely according to the Party that he espoused: Such were, the charging all the stedfastly Loyal and Orthodox, with a Spirit of Popery and Persecution; and extolling the Betrayers and Revilers of the King and the Church, for the only Men of Moderation. Such, the industrious dispersing of seditious News, and weekly Invectives against the Ministry, thus to kindle and keep up Jealousies and Discontents, and render those Persons dangerous to be employ'd, in whose hands his Majesty had reason to think himself most safe. Such was, the keeping a well-disciplin'd Rabble always in reserve, to demand with Insolence, what the designing Incendiaries within doors found

found Rage and Tumults necessary to compass: Thus first trappanning the Credulous, then overawing the Timorous, into Crimes and Consequences, which they abhorred at the instant of promoting them: Thus was the Freedom of Parliaments destroyed, and soon after the whole Constitution perfectly abolished. Such were, Distressing their Sovereign by Arms raised up against him, under cover of his own Authority, Setting to Sale his Person, Imprisoning, and denying him that Liberty of Conscience, of which they were in other respects so zealous Assertors, that not any Sect or Opinion was thought extravagant or scandalous enough, to forfeit a claim to it: And at last, to fill up their measure, after Rapine and Sacrilege insatiable, Exorbitance and Tyranny insupportable, Murders and Confusions unspeakable. Such, above all, was the erecting that transcendent *Throne of Iniquity*, That infamous Mockery of Justice, which, with such dreadful Formality, was not afraid to trample upon all Law, to arraign and try the Lawgiver, to embrue their unhallowed hands, as before in Blood, in innocent Blood, so now in innocent Royal Blood: To execute their murderous Sentence with Triumph, in the face of the Sun, at the Gate of his own Palace; At the very apartment, where, in Audiences of foreign Ambassadors, himself had so often arbitrated the Affairs of *Europe*: In short, to do this, with Accusations so false, with Clamours so unreasonable, with such Circumstances of Hypocrisie and blind Zeal, of Insolence and Contumely, of unrelenting Barbarity and obdurate Wickedness, as never had any thing like them, any thing near them, since the Day that the Son of God expired upon a Cross. And with His, 'tis confessed, neither the Excellencies, nor the Sufferings of the Best and Greatest of the Sons of Men, are worthy

2. That all this is Fact, much less than Fact, I appeal to the Histories of those dismal Times; As I do to the Conscience of every sober Man, whether (supposing, but by no means granting, the Grievances alledged for beginning the War, to be as black as their own Mercenary Libellers had painted them) any Provocation could justify these Exorbitancies of Fury and Revenge. In which to prove that God could have no fellowship, might well seem a needless Undertaking; Had not the unparallell'd Presumption of the pretended Prophets of those Days, contrived to make the People fall unto them by blaspheming the most High, corrupted and strengthened each other, by inviting them to join in the Lord's Cause, and lay their Hands to the Lord's Work; and taught Men to commit all Unrighteousness with Godliness. Pardon the Expression: It hath indeed some appearance of Absurdity, but the thing it self was infinitely more monstrous, and absurd. For never sure was God's most holy Name, and Word, and Spirit, so scandalously prostituted, as when Pulpits every where sounded to Rebellion; and They, whose cruel Zeal was forwardest to Murder his Vicegerent upon Earth, were made to believe, they did the most acceptable Service to the King of Kings in Heaven.

However, To confute this Spirit of Impiety and Delusion, every one of those Arguments concurs, which have been produced under my Former Head. For, (1.) Nothing can be more plain, than that the Laws of God, and of our Country, agree in condemning the horrible Fact of this Day. Nothing (2.) more plain, than that the Martyr of it became hereby an Ornament to Religion, and a glorious Example of suffering and injured Virtue. Nothing (3.) more plain, than the Preservations from
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Some, and the marvellous Supports he found under Other Sorrows and Adversities, by those spiritual Graces and Comforts, which God hath made Marks of peculiar Favour to those Good Men, who *hold fast the profession of their Faith without wavering*, and *count not their lives dear unto themselves*, so they may *finish their course with Joy and a good Conscience*. Nothing (*lastly*) more plain, than God's Indignation express'd against this Fact; Partly by the exemplary Punishment of its principal Actors and Abettors; And partly by the insupportable Miseries, under which our whole Land groaned, till, after a long series of Changes and Confusions (and still the more Changes, the greater the Confusions) we at last were (and Oh may we ever continue) fixed on that best Establishment of Church and State, from which a sinful and infatuated People had so causelessly revolted, and in defence whereof our murdered Sovereign's Blood was ignominiously spilt, as though he had not been anointed with Oil.

I do not, God knows, I do not, nor ought Any in my place to take delight, in ripping up the worst of Faults, or exposing with bitterness even the worst of Men. But They, who have it in commission to * *cry aloud, and not spare to shew God's People their Transgressions*, would be very far from discharging that Command, if such a Transgression as This we come hither to lament, should be tenderly treated by them. Rebellion and Regicide are Crimes of such Malignity, so provoking to God, so pernicious to Humane Society, so fatal and so reproachful to this Nation in particular; that whoever shall go about to extenuate and tamper with These, does it at the certain expence, either of his Understanding, or his Conscience. And They, who are exasperated with Matters so hei-

nous being set in their true light, have reason to suspect themselves, and very seriously to consider, how such Repentment can consist with the Character of Good Subjects, Good Englishmen, or Good Christians.

It were, no doubt, most heartily to be wished, (and no Man breathing wishes more heartily) that the melancholy Distinctions of this Day could be forgotten: That the Shame it hath reflected on the English and the Protestant Name could be utterly defaced: That all just Apprehensions of the Anger of God, and the long succession of Calamities entailed upon us by it, were absolutely at an end: And that the Repentance of all Orders and Persuasions of Men among us were so sincere, so evident, as to leave no Footsteps of the like wicked Principles, no approbation or applause of this unparalleld Enormity; Much less still, any Insulting and Derision upon what we are doing here, any celebratings of this Day with Mockery and Mirth. Those Sons of *Belial* I hope are few; but while there are any such, 'tis fit our Memories be refresh'd, our Caution awaken'd, our Remorse excited, by the yearly Returns of this mournful Solemnity; By Humiliations Publick and National; for a Crime, which, though great Numbers refused to take part in, was yet as Publick and National, as the being committed by all the visible Remainders of a Publick and National (though then miserably Mangled) Authority, and (arbitrarily Garbled) Representative, could make it.

And, Who indeed can reasonably excuse himself, from laying his Mouth in the Dust upon this occasion? What Englishman, that observes how all the Dangers and Convulsions we have ever since fear'd, or had cause to fear, bear their true Date from hence? What Protestant, that reflects how great account our

Enemies of *Rome* then found, and always will find, in every division from, and breach upon, and weakening of the Establish'd Church? What Christian, who considers how undermining the Principles of Monarchical Government and those of the Christian Faith go commonly hand in hand; how much the Hypocrisies and Enthusiasms of the Last Age contributed to the Dissoluteness of This; and what Advantages were put into Their hands, (who gladly catch at the least shadow of an Advantage) against all Religion in general, by Them, who so impiously made it a pretence to cloak, to encourage, nay, to sanctify, the most prophane and execrable Practices? Who, that remembers a just and *jealous God* threatening to visit the sins of Fathers upon Children, even to the third and fourth Generation? Who, lastly, that is sensible, though God often scourges the Sins of Some by those of Others, yet that this is never so remarkably done as in publick Calamities: And that, when Wickedness of any kind hath the Countenance of general Vogue and Authority, it then becomes the sin of the Community; and the Providence of God is frequently provoked to do it self justice, by some terrible and speedy Vengeance upon the Community, which can, as such, be punish'd in this World only?

So many, and so weighty are the Reasons, which render the Supplications and Tears now pour'd out, a Debt owing to this Day. But the Design of setting it apart is far from being satisfied, except our Mourning and Fasting, which are but Means and Signs, do bring forth the Fruits, of Repentance. That this may be effectually done, it must be our care, by amending our own, and, as much as in us lies, by promoting a general Reformation of Manners, to avert and appease the Wrath we have

have been deprecating. We must walk worthy of that Light of the Gospel, which no where shines in greater Purity: And adorn that Church and that Establishment, which the wonderful Mercy of a forgiving God hath restored, preserved, and blessed to us. We must follow the things that make for Order, and Unity, and Peace; imitate his Charity, whose Death we now deplore, overcoming Evil with Good, forgiving our most implacable Enemies, having Compassion on the Ignorant and Mistaken, and refusing them no instance of Moderation, truly so called. But, in regard that Lord, who hath commanded Christian Charity, hath no where forbidden Christian Prudence, neither should we be wanting in any lawful and fitting Cautions, that have a tendency to secure these Blessings to Us and our Posterity.

More particularly, with respect to the present Occasion, We should possess our Selves and Others, with the utmost abhorrence of the Murther we are bewailing; avoid all Approaches toward it, by a conscientious Submission to our Superiours, and by a stedfast adherence to that Communion, which, of all others, seems best calculated, for the Dignity and Safety of the Prince, and the Rights and Liberties of the Subject. We should be constantly upon our Guard against the false Colourings and popular Insinuations of subtle intriguing Men; Who, where way is given to their first Impressions, lead the unwary on insensibly, into Mischiefs never intended, never discovered, by those who are made such Instruments, till past their power to retrieve. We should remember, to this purpose, from how small and specious beginnings the unspeakable Miseries of this Day grew: And that, neither the large Condescensions of a Prince, who afterwards offered



offered more, than at first there appeared so much as a disposition to ask; Nor the honest Meaning and too late Repentance of many, who (perhaps with an innocent Crudulity) went in to the measures of *Forty*, could stem the Torrent of Faction and Schism, or prevent the Consummate Villany of *Forty Eight*. No respect of Persons, indeed no Consideration whatsoever, should prevail with us to lift our selves in, or blindly to follow a Party. For this is to give up all good Conscience and good Sense, to deal with a Bias, and from thence forward to become unequal judges of every Man, and every Thing. In a word, We should learn the temper and true value of our excellent Constitution, and, that all irregular and rash Attempts to change or refine upon it, are dangerous Experiments, and the most likely course to shake or quite overturn it.

So shall we profit by these Devotions indeed: So shall we truly repent of this Days *Great Offence*, by declining the crooked paths of Deceit that led up to it; So shall the Best of Queens be as glorious and happy, in the unanimous Affection and Obedience of her Subjects at home, as it hath pleased the God of Battles to make her in her Arms Victorious abroad; So shall the Honour of our Parliaments be perpetuated; and their Counsels directed and prospered from above: So, lastly, shall *Peace and Happiness, Truth and Justice, Religion and Piety* be established among us throughout all Generations. All which, God of his infinite Mercy grant, for the sake of Jesus Christ, the Son of his Love; To whom with the Father and the Holy Spirit, Three Persons and One God, be all Honour and Glory, world without end.

Amen.